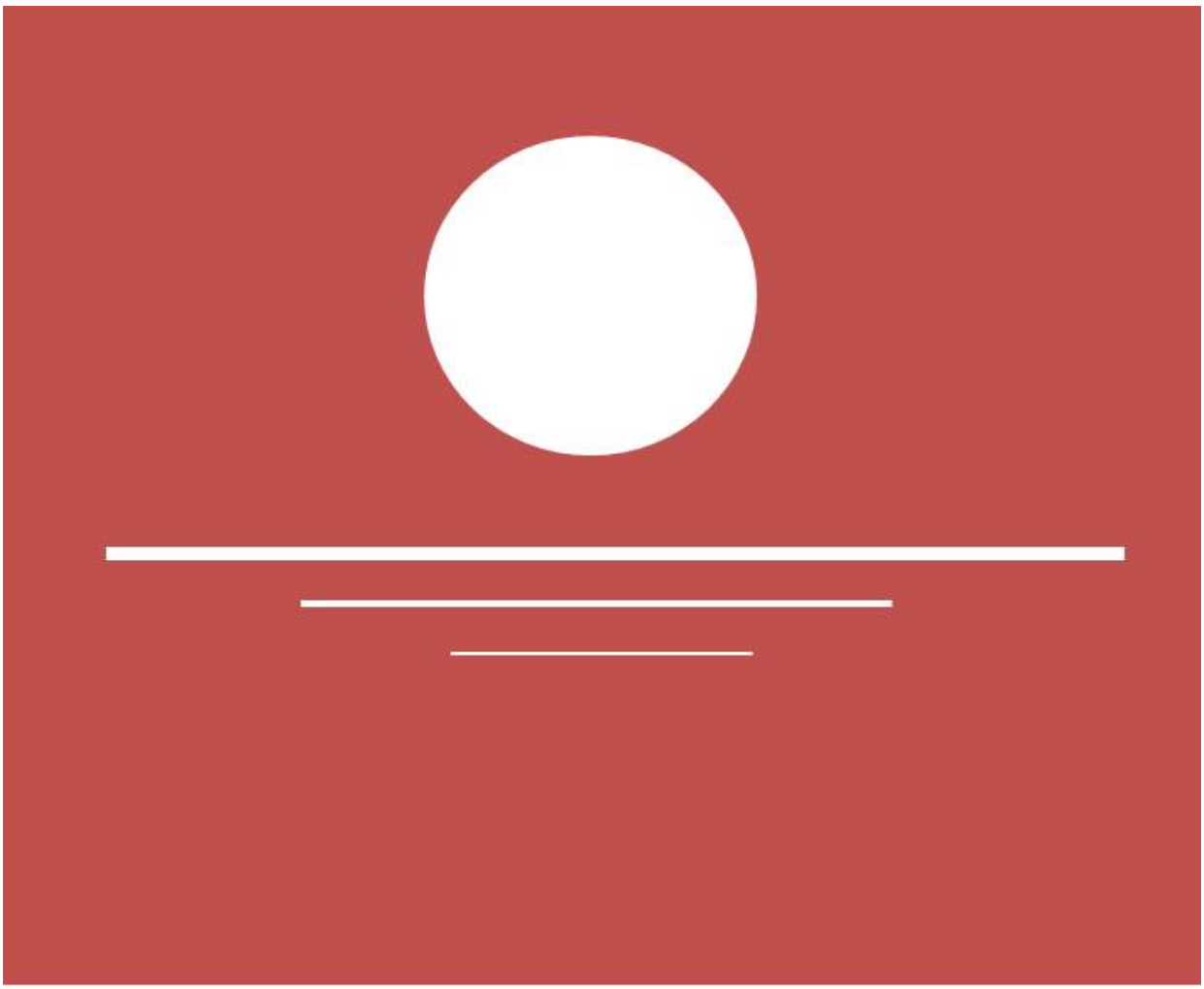
母性的フェミニズム

大塚いわお



母性的フェミニズム

ー世界女性の模範としての日本女性ー

大塚いわお

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Maternal feminism

-Japanese women as models of world women-

Fifth edition

Iwao Otsuka

Abstract

This book examines the effects of gender differences between men and women in Japanese society in a way that encourages reconsideration of traditional Japanese women's studies and Japanese feminism.

For example, the conventional myth of Japanese women's studies and feminism is that "Japanese society is a male-centered, patriarchal society." "Women are universally weaker than men in the world. Is ".

In the previous book, "The Feminine Character of Japanese Society", "Japan in Motherhood" and "Japanese Male Liberation Theory", the author who questioned such a mythology based on the results of research and analysis of Japanese society. "Wet, liquid Japanese society is a motherhood society that is driven by maternity, where women are stronger," "Japanese men are the ones who should be free from women and motherhood." It is expanding.

This book focuses on the strength of women and motherhood in such Japanese society, turning traditional feminism in the West by 180 degrees, and maternal

feminism as a strategy for women to effectively control society based on motherhood. Is newly proposed. He argues that Japanese women are examples of feminism in women around the world, including the United States and Europe.

In the text, each section is an independent reading material and essay, and you can start reading from anywhere.

Introduction

Background to the discussion in this book

Home and family relations are broadly divided,

(1) Marital relationships Gender relationships that are the basis of a family

(2) Parent-child relationship Father-child, mother-child, father-in-law, mother-child relationship

It can be said that it consists of.

The power relations between men and women in Japanese homes and families

(1) Focusing on marital relationships, in Japan, husbands = men often look strong. The reason is,

 The bride needs to marry her husband's house and listen to her husband's house.

 It is male-female and her husband is overpowering.

 In most cases, husbands mainly make money, and their wives and brides do not make much money and have to rely on their husbands economically.

Emphasizing these points, the claim that Japanese families are patriarchal has become mainstream among Japanese sociologists.

On the other hand, there is also the aspect that a wife = a woman looks strong.

-In many cases, wives monopolize the authority of household management, and often give pocket money to their husbands. The position of the Minister of Finance who gives pocket money is higher than the one who receives it.

(2) Focusing on parent-child relationships, mothers = women are strong in Japan. Monopolizes the power of parenting, is called an educational mamagon, and is treated as a monster. He has succeeded in turning a child into a puppet and robot that moves under the control of his motherhood. On the other hand, my father does not seem to have much involvement with the child, and his shadow is faint.

In view of these maternal influences, the claim that Japanese society is a maternal society has become mainstream among Japanese clinical psychologists.

In this way, the current situation is that the views on the power of men and women in Japan are divided between the case of looking at marital relationships and the case of looking at parent-child relationships, and it is necessary to have an integrated theory that connects both views well. It is.

The author proposes that as an opportunity to integrate the two views well, it can be regarded as "husband = son of mother (mother-in-law)".

Her husband, who has been regarded as a strong patriarch, insists that in fact, as a puppet and robot placed under the control of her mother and mother-in-law, she is actually an undeveloped, maternally weak father.

In Japan, mothers monopolize child-rearing and form a strong exclusive mother-child union (mother-child union) with children from childhood (mother is the ruler, child is the dependent, mother-manipulating robot) However, the mother-child single-minded state is maintained even after the child becomes an adult, and the existing mother-child union is united to dominate the new bride. Looking only at the "mother's son = husband" and bride-in-law, you can see the composition that has been claimed in the Japanese-patriarchal sociology, where the husband controls the wife who is the bride. However, in reality, her husband is dominated by her mother-in-law, and she is only united with her mother-in-law to suppress her bride.

In order to correctly grasp the power relations between Japanese couples, it is necessary not only to look at the couple (the couple) but also to put the wedge of the mother on the husband side of the couple (the couple). Alternatively, it is necessary to have a mother-in-law and mother-in-law centered view that the mother or mother-in-law is the substantial center of the family and is the true ruler.

Not just looking at the couple,

 Mother-son (husband) ← (Mother and child union, union that does not allow anyone to break in)

-Mother-in-law (wife)

 Husband (mother's son)-wife (wife)

You need to look at three at the same time. My husband's father is the son of his mother one generation ago, and his shadow is faint. The husband's sister, like her mother-in-law, is a member of a mother-child association, centered on her mother-in-law.

Her husband, while seemingly a strong patriarch to his wife, is, in fact, perceived as a weak son whose mother's big son is dominated by his mother and incapable of mental independence. is necessary.

The mother's son, husband, and father, unlike the mother's spiritual pillar, are treated like a patriarch but continue to depend on their mother mentally and cannot become the family's spiritual pillar. It is downplayed by the existence being looked down on.

Husbands are separated from their children for work, but in fact, this work is done on behalf of her husband's mother, or on behalf of her own realization. At first glance, it seems that her husband is working hard for herself, and in fact, her husband is taken into her mother, and she works hard for her as a whole with her. The fact is that it is going. My mother is delighted with her son's career advancement, and for her husband, her success in her life has turned into her success in life. Also, the behaviors that husbands take in the company tend to be maternal, like emphasis on the sense of unity and inclusiveness with the company, and men in the company organization including him tend to be adults. It shows that she has not been able to escape from the influence of her mother.

The author,

 Personal control of son (husband for wife) by mother (mother-in-law)

-Husband's economic control based on his wife's monopoly on household management

By combining the two, maternal and female dominance of men has been established in the entire family and society in Japan, and Japan argues that it is in fact a maternal and female rightful society. The center of the family in Japan is mother and mother-in-law.

Theories of Western authority (Bachofen et al.) Have so far denied the existence of maternal societies, and my arguing is in direct opposition.

Correlating the national character of the Japanese with the personality of the gender, the Japanese are feminine (a sense of mutual unity, emphasis on affiliation. Being protected by a convoy ceremony, emphasizing self-protection and safety. Emphasizing risk avoidance and responsibility avoidance. It is concluded that it is moving in liquid molecule motion and wet ...). This is considered to be immovable evidence that Japanese society is a women's and mother's rights society. The Japanese move with mother-in-law (they do not allow any answers to the immediate younger who is equivalent to the bride, such as juniors), are full of jealousy, and dominate their personality unilaterally and tyrannically. This, in turn, represents the strength of the mother and mother-in-law in Japanese society and the power of control. Therefore, it is necessary to take a mother-centered and mother-centered perspective in analyzing Japanese society and family.

In the past, Japanese men have been fighting with domestic violence as ruthless rioters or fathers of lightning in an

attempt to break control of their mothers and wives. And the consequences of being abandoned. Or, they try to escape to work outside the home, but it is impossible to break away from the mother's psychological influence and dominance, as working hard at work becomes her realization.

It is thought that this dominance of Japanese society by women and mothers is due to the fact that the foundation of Japanese society is a woman-oriented, rice-cultivation culture tied to irrigation and collaboration.

Therefore, I can say that if Japan is a motherhood society, Japanese women are model and teachers of women in the world, especially women in developed countries in Europe and the United States, in terms of expanding women's rights. Parenting (formation of mother-child union, mother-child union), establishment of women's rights centered on motherhood, and the way of expansion are called maternal feminism, distinguished from the existing feminism led by Western women. Argue that it can be spread throughout the world.

In the future, in Japanese society, the author expects that the flow of male liberation and paternity establishment on the male side will collide directly with the flow of female promotion of maternal feminism.

(First appearance June 2012)

Main story

Japan was actually a developed country of feminism!

Western feminism is, after all, feminism in a society where women are weak.
The housewife of Europe and the United States usually has both the wallet and the child of the house held by her husband, and has become a mere lower-level housekeeper. I think it is the origin of Western feminism.
It is the content of this book that the feminism in a society where women are strong must be done if this is not the case.

Traditionally, Western-born feminism introduced by Japanese feminist scholars to Japan is an implausible feminism created by women who struggle in Western societies where strong women have not yet been realized. If women really want to be a strong society, women and mothers with strong motherhood should be examples of feminism in the world. In that respect, Japan can be said to be a developed country of feminism.
Japanese women, who hold their home wallet and children tight, are the strongest in the world.
The Japanese Mura society is a female society, which is the ultimate in women's social domination.

Conversely, if you really want to make Japan a male society, you should take away your wallet and children from Japanese women.
(First appearance in February 2015)

Japanese society at the forefront of women's release and expansion of women's rights

In Japanese society, men have been deprived of their children and their household wallet by women, making them merely ATM cash slaves. It is necessary to release men from this situation.

The need for male liberation in Japanese society, on the other hand, means that women are stronger in society, and women are being liberated and women are expanding their rights. The Japanese are not even aware of it.

Should Japanese feminists and women scholars advertise Japanese society to the world as a leading example of women's emancipation and expansion of women's rights?

(First appearance April 2008)

Japan-Southeast Asia, a developed country for expanding women's rights

The national policy of the United States is about freedom, independence, and individualism, all based on masculineness, contrary to femininity and oppressing femininity.

The United States is an underdeveloped country in expanding women's rights and releasing women.

Women in Europe, the United States and the world should aim for a Japanese-Southeast Asian society that emphasizes femininity such as collective action, interdependence and mutual integration.

Japan and Southeast Asian societies are advanced countries in expanding women's rights and releasing women.

(First appearance August 2011)

Japanese women set a model for women around the world

Japanese women are an example of women around the world in terms of expanding women's rights.

Japan is the world's most advanced country in terms of expanding women's rights.

It can be said that Japanese women are more teachers than Western women in terms of expanding women's rights.

It can be said that a motherhood society like Japan is an ideal society for feminists.

Japanese women should teach European and American feminists that this is what a true motherhood is.

Until now, Japanese feminists have desperately accepted the teachings of European and American feminists as teachers, but that is a mistake, and the behavior of the feminist society in Europe and the United States has already achieved motherhood socialization. It should be noticed that it is not very useful for Japanese society.

(First appearance May 2012)

If you hold a women's rights seminar

In Japan, women are the standard society, and men are women. Attentiveness, coordination, collective action, and compliance with senior junior system.

On the other hand, in Europe and the United States, men are the standard society, and women suit men. In other words,

self-reliance, emphasis on individuality and personality, and emphasis on individual behavior are those.

European and American feminism is the movement for non-standard women to become like standard men, which is directly imported into Japan.

Originally, Western feminism should have analyzed the characteristics of female societies on its own and aimed at making the world a female society.

If something like a women's rights seminar is to be held in the world, Japanese women, especially mothers and mother-in-law, should become teachers and professors of women in Europe, the United States and the world.

So what to teach, for example,

 Know-how to hold and hold your child, know-how to make a mother-child union (mother-child union), and make children, especially sons, their own puppets and robots

 Knowhow to keep husband away from children and not give children to husband

 Knowhow not to give the husband the authority of household management

 Know-how to control the whole family as a mother-in-law

Can be considered.

(First appearance May 2012)

Women's rights abuses, suppression of Europe and the United States and

suppression of 18 games

Recently, a human rights group around the United Kingdom accused a rape-themed 18-game (eroge) created by a Japanese software company of violating human rights, and the Japanese side, which responded sensitively, responded with voluntary restrictions on software production. It seems to have begun.

However, in fact, Britain and other Western countries (or more specifically, Western Europe and North America) are committing human rights abuses and repression at the social and national levels.

In other words, Europe and the United States are gaseous and dry societies, and emphasize on individual behavior and mutual independence and freedom above all else. In other words, it denies any liquid and wet essence that emphasizes the sense of unity and synchrony with each other and tries to eliminate it.

Denying women's dizziness, muddyness, and wet essential personality at the social and national levels directly leads to denial of women's natural qualities and coercion of women's masculine personality. At the root of this is denial, infringement and repression.

It seems that you can hear that the United Kingdom and the queen are the top, but in fact, Western women are killed by the wet nature that they originally have and live alone with dry men, harmless but not much It's just a useless figurine, perhaps treated like a housekeeper working under a man's tyranny, a property, or a pet. That fact is skillfully obscured by Lady First.

On the other hand, in Japan, a wet Mura society is supposedly a male society, but in reality, mothers and women who are full-time housewives are doing whatever they want, putting men (sons, husbands) on the buttocks. Dominates. This is a typical example of an educational mom who controls his son, and a system where his wife gives pocket money to her husband.

As a Japanese man who is usually restrained by women, even if it is only on the game, he has bought eroge because he wants to control women as he wants. A software company that has created software for female rape violence has responded.

Western societies that deny and suppress femininity at the root of society at the national and social levels, i.e., impose masculineness on women at the national and social levels, violate the human rights of women in their nature. The human rights organizations in Europe and the United States, which are the products of that society, are not originally in a position to put women's human rights abuses on Japanese software companies. However, the Japanese government and its affiliated software companies, which have no head in Europe and the United States, have begun to eliminate eroge regulations as told by European and American human rights organizations. I think this is a problem.

(First appearance June 2009)

Mother-child separation, mother-child integration, adhesion and feminism

Until now, Western societies that have sealed off women's power are women-extended and feminist-developed

countries, while Japan and East Asian countries are advanced feminist countries.

A separated mother-child society (Europe and the United States) in which children leave their mothers and are independent of their mothers, is a nation in which women's powers are weak and women's rights are expanded, and feminism is a late nation. It is a society where the characteristics of men such as freedom, independence and independence can be exploited.

On the other hand, in a mother-child integrated society (Japan-East Asia) where mother-child fusion and mother-child fusion have occurred and the child has a permanent and permanent dependence on the mother and a spoiled child, the power of women is strong and women's rights are expanded. It is a developed country of feminism. This is because it is a society where the characteristics of women, such as sweetness, unity, and synchronization, can be used.

Enforcing mother-child coherence is natural for girls but unnatural for boys. This is because it leads to the killing of masculinity that is oriented toward independence from others.

(First appearance August 2011)

Male imitation type feminism and female unique type feminism

When women are trying to regain their power, what mimics the way men already exist is male-female feminism in Europe and America (and Japan imported directly from Europe and the United States). In short, like men, they aim for financial independence and freedom.

On the other hand, women's unique feminism is oriented toward women's natural powers. In short, consolidate the workplace in a feminine atmosphere (emphasis on mutual sense, emphasis on group action, emphasis on personality immersion in the workplace, emphasis on personality obedience to the superiors of the lower ranks, etc.) While working together with men, as well as being promoted like men, they aim to seize and maintain the full personality of the child and the authority to manage the household at home. Traditional Japanese women have succeeded in this strategy and have placed men under control. Traditional Japanese women are examples of successful feminism.

(First appearance August 2011)

Feminism of mother-in-law and feminism of bride

There are at least two types of feminism in Japan:

It is the mother-in-law's feminism and the bride's feminism.

The mother-in-law's feminism asserts the preservation of the traditional Japanese Mura society by maintaining the dominance of the mother-in-law of the Japanese family and, ultimately, the entire society. In this position, we seek to maintain a strong coalition between mother and son.

Bride's feminism insists on the independence of the bride-in-law and breaks the alliance between the mother-in-law and her son, and strengthens the association between the bride-in-law and her mother.

The traditional idea of a good wife, Kenma, claims to strengthen women's member-management authority based on the family and to strengthen exclusive control and

control of her child, and is considered to be feminism of her mother-in-law.

On the other hand, feminism introduced from the West before and after the war is considered to be the feminism of the bride. On the surface, it claims to release women (wife) from men (husband), but in fact, it can be regarded as aiming at improving, strengthening, and reversing the position of the bride to the mother-in-law by using her husband as a soup stock.

Traditionally, good feminist wisdom has been considered by Japanese feminists to be a patriarchal, pre-modern way of thinking that locks women into their homes and should be defeated.

This is, in the case of women in the Western world, modeled by Japanese feminists, extremely legitimate and should certainly be defeated. That is, women in Europe and the United States cannot hold sovereignty such as household management and child care in their homes because they are held down by their husbands and fathers, so it is reasonable to try to find an exit and a way out of the house. It is because it is considered that it is.

However, when it comes to traditional Japanese women, those who fall into the pattern of Kenma Yoshima are the most powerful and scary. This is because they have completely seized the sovereignty of household management and child care in the home and succeeded in making their husbands psychologically dependent on women in that state.

However, this wives-motherism is more of a mother-in-law concept. The bride has to enter the husband's house all the time and continue to be unilaterally ruled by her mother-in-

law, and she can't stand it, so she needs to seek an outlet outside her home. The emergence of feminism in Europe and the United States, which raised the independence of women from their families, came to the forefront of feminism in Japan after the war.

Even if women say that they are independent from their families, most women in Europe and the United States are independent from their ruler, their husbands. On the other hand, in the case of Japanese women, the independence from the mother-in-law, who is the real ruler, is the main, and the independence from the husband is an extra, or the husband is a child of the mother-in-law, so she follows her in front of her mother-in-law, but defeats her mother-in-law. In other words, it can be said that the mother-in-law's husband has calculated in advance that he is a weak entity that comes close to himself. In a women's society, there is an absolute upper and lower dominance relationship of seniors and juniors based on the order of participation in groups such as homes, schools and companies, and the unwritten law that juniors and newcomers can not criticize their senior mother-in-law. Or rather, rules exist. Therefore, the bride cannot criticize her mother-in-law ostensibly, and she seems to have criticized her by replacing her target with a weaker husband, despite her mother-in-law's backing.

Therefore, traditional Japanese feminism needs to be re-examined in the following respects. In other words, ostensibly aiming at the liberation of women from men, but in fact, they may have aimed at liberation of the bride from the mother-in-law of the marriage man, and liberation of the women from the woman. is there.

Japan's feminist claim was that women's independence and economic independence of their lives before being built, but in fact, being independent from their mother-in-law and

being financially independent, she was independent of her mother-in-law's rule. I guess.

Even under the Equal Employment Opportunity Law, which seeks to secure women's employment opportunities as men's rights, even if the bride is out of the home of her husband who is controlled by her mother-in-law, she can live economically. Perhaps the true goal was to secure financial independence and independence from his mother-in-law.

Alternatively, there is a clause that aims at eliminating the concept of “bride” and the existence itself, even if the married couple does not need to match his surname with his husband. Because the bride is based on the rule of the mother-in-law and the obedience to the mother-in-law, as a woman in the position of a bride, she does not enter the house of her husband in the first place and does not get married, so that the woman in the position of her mother-in-law Because it can prevent them from dominating.

Even with gender equality, such as raising children, we are actually aiming for child-rearing, where the bride does not take care of the mother-in-law and does not fall under the control of the mother-in-law, living alone with her husband and wife. Isn't it?

Japanese men and husbands are ruled by their mother-in-law and are unified with the mother-in-law. Therefore, the true purpose of Japanese feminists to criticize men is to criticize that men are attached to their mother-in-law, Mother-Complex, and to keep men away from their mother-in-law, so that she and her husband-in-law The “couple capsule” between them is excluded under the influence of the mother-in-law, and the relationship with her husband is monopolized by her wife. In a couple capsule, the wife, who is the wife, has substantial control and initiative in

household management and child care. To do so, you need to separate your mother-in-law's son from your mother-in-law and attach it to your side. Western feminism was used by women in marriage as a means to achieve that.

On the other hand, among traditional Japanese women, there is something like the idea of marriage to a mother-in-law, and a bride who is terrified by her mother-in-law does the same terrible thing as her mother-in-law when she becomes a mother-in-law. It can be said that the negative chain of is an infinite chain. This is stopped by the independence of the bride's mother-in-law.

As a result of the introduction of Western feminism, the independence of the bride-in-law took place, resulting in severe damage to her mother-in-law, the independence of her daughter-in-law, and the loss and inability to exercise her influence and control as a mother-in-law. Pitiful? It can be said that the mother-in-law of the generation is born. This is the mother-in-law of Japan since the age of gender equality.

Postwar Japanese feminism was the feminism of the bride who broke down the vested interests of the mother-in-law. It was essentially a fight between women. Although apparently a criticism of male society, it was actually a criticism of "motherhood". Until now, Japan seems to be a male society dominated by men, but in fact it can be said that it was a "mother society" in which all the men are dominated by their mothers. It can be said that the mother-in-law society is disappearing due to the independence of the wife's mother-in-law from the parent's parents' home, which was covered by the apparent independence of the wife's husband by the introduction of Western feminism. The criticism of men by Japanese women in the role of brides can be said to be that

men are a child and a member of the mother-in-law, and that criticizing such men has also rewarded her mother-in-law.

This has also weakened the concept of brides, as traditional women in the position of brides do not try to enter the home of their husbands under the control of their mother-in-law. In other words, the wife's "separation from her mother-in-law" strategy is underway, and this is manifesting in the apparent strengthening of the couple and the encapsulation of the apparent marital relationship. In fact, his wife's "separation from her mother-in-law" actually strengthens the connection between her wife and her parents. Traditionally, when married to her husband's house, the wife had to cut the edge with her parents. This is because, for example, the whiteness of the bride's costume shows that the married woman once returns herself to a blank slate and expresses her feelings of joining the husband's home. It is not necessary to cut it.

It can be said that the wife and his wife's parents control the husband. In other words, as a result of the loss of the mother-in-law's backup, the husband's position has been weakened, and as a result, he has been effectively driven into a state where he is not much different from his groom.

Substantial disappearance of the marriage is about to take place in Japanese society or is already happening. It can be said that the transition from the domination of the wife and her husband by the mother-in-law to the control of her husband by her wife and her mother (and the exclusion of her mother-in-law) is occurring.

It can be said that this is related to the male consumption of Japanese men. The fact that young men in Japan are said to have no ambition for women is that when men are married, it is becoming impossible to expect a mental mother's

mother-in-law's mental backup It is listed as. Men who can no longer rely on the traditional support of a mother-in-law are becoming weaker than their married women, or women of the same age who are eligible for marriage.

A large number of women who have taken their sons to their brides and lost their mother-in-law, so to speak, are "less than mother-in-law." When they become alone before their husbands, they become what they call “one person”. It is like a High Miss woman who never married. However, the difference between the same "one person" and the High Miss is that while the High Miss did not become a mother-in-law or a bride, women less than her mother-in-law could be married and could not be a mother-in-law. . Women less than mother-in-law are losing more than high mistakes. What this means is that while Himis did not marry in the first place, he did not need to be ruled by his mother-in-law as a bride, while the younger ones were unilaterally and reluctantly ruled by her mother-in-law. This is because he cannot continue to clear that up against the next generation's bride, and he has to unilaterally store his negative experiences and emotions. A woman less than her mother-in-law as a bride who could not become a mother-in-law is a loser.

Such "one person" is considered to be a transient phenomenon that occurred temporarily in order to cut off the advance of domination by the mother-in-law. In other words, it is a temporary “bridging” phenomenon that causes the wife and his mother to shift to strengthening control, and it is thought that it will disappear in the future.

Looking at good wife wisdom mother's principles from the perspective of a bride, `` good wife '' serves as a service to her husband who is the son of a mother-in-law, and `` smart mother '' raises children while caring for the monitoring of

her mother-in-law, Both of them are under the influence of their husband's parents' home and mother-in-law, so they dislike it and are subject to criticism from feminism in the position of the bride and "feminism of the bride".

In other words, the feeling of being forced into assimilation, in which the bride is unilaterally confined to the husband's parents' home controlled by her mother-in-law, is unpleasant for her bride.

The woman in her wife's position is apparently attacking the man and her husband by criticism of good wife maternalism, but in fact she beat her and her husband's mother-in-law to secure independence and freedom from her mother-in-law. That is the true purpose. This is a fight between women, a mother-in-law and a bride, a fight with the bride's parents' home, and a power struggle.

As a matter of fact, there is an old and new wisdom of mother-to-wife maternalism, and it is thought that there is a transition from the old good-wife maternalism to the new good-wife maternalism. In the new good wife maternalism, "good wife" means that a wife plays a good wife with the appearance of equality while controlling the husband substantially by seizing control of household finances. This refers to raising a child in a manner that drives the child as he or she wants, while shutting out the influence of the child. In other words, it is the realization of "wife's feminism".

On the other hand, the traditional Old Good Wife Maternalism will be used by mother-in-law to bring back the power of the woman in her wife's position again. That is, the realization of "mother feminism".

For Japanese men, their ruler has changed from mother-in-law control to wife and wife's mother. Men still remain under the control of women, and in that regard, the perspective of Japanese male liberation remains necessary.

For men, wearing the umbrella of the power of the mother-in-law and the mother's power has made it more difficult to overpower their wives, leading to a decline in their status in the home. Incidentally, this husband's dignity against his wife is virtually impossible with the realization of married couple surnames. Japanese men are often reluctant to use marital surnames because their inability to exercise their mother's (mother-in-law) influence on their wives is expected to reduce their influence (especially on wives) and their status. It seems to be because.

Then, will the "wife's feminism", which has achieved its original purpose, disappear in the future? Speaking of which will not go away. If women are not considered to be the rulers, they will be held in control, and women who want to escape from pursuing responsibility to protect themselves will continue to have a need. It can be said that.

(First appearance May 2011)

Japanese feminism ignoring the motherhood of Japanese society

Why has traditional Japanese feminism ignored the strong maternity that exists in Japanese society?

It is because they feel that a strong mother is not necessarily a person with a positive value, but rather a neglected, hated, or weak one.

As women, they may well realize that their mothers who are of the same gender and existing Japanese society filled with motherhood are offensive.

The fact that they are dominated by the powerful and depressing existence of the "Japanese mother" makes them want to temporarily turn their eyes and want to escape, which is the driving force behind their ignorance of the powerful motherhood in Japanese society. Isn't it? In short, they "want to run away from their mother."

The following can be said from these assumed causes. They (or rather) are in the same position as Japanese men in that they succumb to their ruler mother. To promote maternal and traditional feminism, one must accept the dominion of one's mother by oneself, but that may be psychologically unacceptable. Or, there is an aspect that the mother-daughter has a disliked dominance and subordination relationship between women. In other words, because they are of the same sex, they are those who can see each other in their hands, and there is a possibility that troublesome bargaining may naturally occur there.

Rather, it can be said that existing Japanese men accept the strong maternity rather than take advantage of the fact that they are mutually attracted by their opposite sex with their mothers, and are more generous with their mothers.

Existing feminists in Japan (such as Chizuko Ueno) can be said to be trying to escape from the reality that maternity is dominating Japanese society by replacing the discussion with the premise of a strong patriarchal patriarchy. In fact, we must return to the reality that Japan has a strong motherhood and that patriarchy does not apply.

It can be said that escape from reality is also a manifestation of a desire for Dad to become stronger. She seeks a spiritual catharsis that wants her to break into the rich, suffocating dominance-subordinate relationship with her mother and ease herself. In short, isn't a Japanese (especially female) feminist hiding in the depths of his heart and being a patronized long-awaited scholar? Perhaps they have unconsciously kept the expression of maternal feminism away. It is thought that the concept of maternal feminism based on strong maternity, which is traditional in Japanese society, is unknowingly and unwittingly avoided.

With this in mind, existing Japanese feminists, which have been regarded as enemies for the liberation of Japanese men, may actually be allies and comrades in terms of directing liberation from their mothers.

If this possibility is valid, a global, objective, bird's-eye view of those who are committing themselves to such unconscious actions beyond the existing women's rights and men's rights parties. Perspectives may be needed for a worthwhile, barren battle between feminism and masculism, women's studies and men's studies, or for the effective development of both.

(First appearance October 2011)

Japanese feminism premised on strong paternity

The assertion that Japanese society is patriarchal in Japanese feminism presupposes that there is a clear and powerful paternity in Japanese society.

If there is no strong paternity in society, patriarchy will not be established in the first place. Therefore, Japanese feminism claimed by Chizuko Ueno and others, which assumes patriarchy, cannot be established.

What exactly is Japanese paternity, and can their Japanese feminists answer? This is because, as we see in Gustav Foss's book "To the Father of Japan", Japan's paternity is in fact weakened by maternity and should not be seen in a clear form. Japanese men and fathers may be in "mother, mother-in-law guard dogs, and domestic dogs."

The prerequisite of a strong fatherhood in society is the bottleneck of Japanese feminism, which directly imports the existing theory of Western society with strong paternity, and can be said to be a fundamental weak point. If the premise of Japanese society = patriarchy breaks down, the theory and social movements that have accumulated so far will collapse.

Isn't there a strong paternity in Japanese society, an illusion? Therefore, existing Japanese feminism premised on the existence of strong paternity cannot be established, can not be realized, or is there no future?

In this regard, it can be said that it is necessary to switch to traditional Japanese maternal feminism, premised on the existence of a strong motherhood, and promote it loudly around the world.

Japan's feminism needs to be sluggish and break away from import studies. It is necessary to think and show the true form of Japanese society in a way that is convinced without relying on the theory of borrowing. It is not enough to study and know a lot of Western theories, but it is necessary to

fundamentally change the conventional way of mechanically applying import theory to Japanese society.

(First appearance 2011 years 10 May)

Escapism and feminism to become a mother

In Japan, women who want to escape from their motherhood responsibilities may be claiming feminism.

In short, they try to deny being a mother and being a mother in order to escape the burden of raising themselves and raising their children as a mother, and the burden of raising their children properly. There is a tendency for women to escape responsibility.

(First appearance July 2012)

Japanese feminists who want to be in "Eternal Daughter" status

In today's women's studies and feminism in Japan, there is a bias to intentionally take a negative view of the current position of women and try to break away from them. It is necessary to change the current position of Japanese women so that they can be positively regarded as the heroine of the motherhood society.

We take the current position of women negatively because they (they) deeply want their return to eternal daughter status.

In other words, trying to be a career woman without getting married, treating a child as an obstacle, or denying the entire role of an adult woman as a mother, avoiding being an adult mother, It is a manifestation of a heart trying to return to her daughter.

It is the opposite of the return to the "eternal son" state realized by Japanese men. Traditionally, Japanese women are in an "eternal mother" state, and women who feel that it is a burden on their hearts (the burden of supporting their children and do not want to take responsibility) are now rejecting maternity. It can be said that it is immersed in. In essence, you want to be like an "Eternal Daughter" like a Western woman (it's easier). I want to be a child forever. Because Western men are considered to be in an "eternal father" state, some Japanese women who want to be in an "eternal daughter" state also want their own strong father who can rely on them, It can be said that they are struggling to realize the patriarchy of a fictional, pavilion-like pavilion in Japanese society, as if they were illusions and fantasy.

(First appearance April 2012)

From dry feminism (paternal feminism) to wet feminism (maternal feminism)

Western feminism has regarded women as being inferior to men, and has sought to make women equal to men, women to be men, and women to be masculinized. In that respect, it is under the influence of paternity and masculine values and can be called paternal feminism and dry feminism. Traditional feminism in Japan is based on this dry feminism.

If Japanese feminism wants to increase her voice in the future, she considers women in Japanese society to be superior to men in a way that matches the actual situation of Japanese society, and considers men to be women by maternal power. Preference should be given to the training of feminine values, the adaptation of men to women, the aim of feminizing men, the path of maternal feminism and wet feminism.

(First appearance March 2011)

True Reasons for the Introduction of Western Feminism in Japan

Until now, the reality of maternal rule in Japanese society has not been accepted by the Japanese. Japan is considered to be a patriarchal country, and feminism for expanding women's rights has been introduced.

Why is that?

Since the Meiji Restoration, Japan has been running on the westernization of society. This is because in order to reverse the former sovereign state's stance with China and South Korea, it was essential to be actively dyed by Western powers that were stronger and more advanced than China and South Korea, and to become a member of the Western society.

Recognizing the reality of the domination of mothers in Japanese society by mother-in-law and the overflowing of motherhood in society, the Western theory that women are weak and women need to be liberalized cannot be applied to Japanese society. You can no longer say that you are a member of society. As a result, the westernization of

Japanese society will not progress, and it will be treated differently by European and American societies, and it will again become a dependent state of China and South Korea.

It is probable that those who assumed the role of politicians in the Japanese society, who thought they were in trouble, sealed the direct view of the reality of the maternal rule of Japanese society and chose to introduce European and American feminism into Japanese society. The Japanese government's concept of a gender equality society, or the essence of this, is that women's scholars of Japan, turning their eyes to the strength of motherhood in Japanese society, have become Japanese government scholars, It can be said that it has played a part in avoiding the reoccupation of Japan by the former lords such as China and Korea.

(First appearance February 2012)

Japanese feminism, gender equality movement and jealousy of full-time housewives

Japan's movement toward feminism and the realization of a gender equality society, on the surface, advocates promoting women's social advancement, but in fact,

 Because a woman in a position where she cannot afford to work outside because she cannot afford it is jealous of a full-time housewife who can live and live at home without working, she is trying to drag her down from that position. Is there not?

-Isn't it a movement in which women who can't handle childcare and housework, or lack the maternity to raise children, and lack the ability to become full-time housewives, try to make up for their inferiority in social advancement?

Isn't that the reality of the attack on the impregnable housewife empire from the outfield?

(First appearance November 2014)

Maternal or traditional feminism and Japanese society

In Japanese society, the idea that motherhood and motherhood are strong and that they intend to use them for expanding women's rights can be called "maternal feminism".

Maternal feminism seeks to expand female rights by maintaining and developing the current situation in which maternity rules the society. Can also be called

Traditional and maternal feminism are, so to speak, feminism of mother-in-law, feminism of bag, and feminism of mother.

The way in which the status quo and development of maternal and traditional feminism are maintained and developed is distinctly different from radical feminism, which seeks to destroy women's weakness in Western societies.

In addition, traditional maternal societies place a greater emphasis on unity, harmony, reconciliation, and alignment with the individual than on individual freedom and individual dissemination. On the other hand, maternal and traditional feminism based on such traditional maternal society is different from liberal feminism, which aims at individual freedom and independence.

Maternal and traditional feminism can be seen as a new way of expanding women's rights that was not present in traditional Western feminism.

(First appearance September 2011)

What is needed for future feminism in the world

If you criticize others for not being able to read the air, you should take into account that there is also masculine air and feminine air.

Man's air has a Western atmosphere, a gaseous and dry atmosphere, such as killing, fighting, freedom, individual independence, objective, science, and three-dimensional.

A woman's air is a liquid, wet atmosphere of oneness, friendship, harmony, interdependence, exclusion, struggling, inconvenience, insidiousness, unscientific, planar two-dimensional.

The essence of a woman is crippled.

Femininity is based on collectivism, restraint and regulation, and has the power to destroy the foundations of individualism and liberal Western society.

However, Western feminists are trying to apply masculine keywords such as "independence", "freedom" and "liberation" to women.

Western feminists are discouraged by femininity while being tied to their fatherhood by being bound by a dry male society such as individualism and liberalism, and masculine values.

Japanese feminists have traditionally held the world of Japanese women, who are oriented toward collectiveism, convoy fleetism, and the integration of mutual psychological and emotional ties that are inherent in femininity and are oriented toward safety. He had to argue and teach European and American feminists that realizing this would lead to true women's emancipation and empowerment.

However, Japanese feminists were unaware of this and committed the error of directly importing Western feminism bound by masculine values into Japanese society.

The direct import of European and American feminism into Japanese society, on the contrary, infused masculine values into Japanese society, weakening the femininity of Japanese society and contradicting the true expansion of women's rights.

Why were Japanese feminists unaware of mistakes? This is because they lacked sufficient consideration and knowledge on the actual conditions of women's society, women's psychology, and maternal values, which they should expand.

In the future, it is necessary for feminism in the world to further clarify the actual conditions of women's society and maternal values, whose archetypes exist in Japanese society,

and aim for their expansion (Japanese men's liberation). Although not desirable from a point of view).

There is a need for a flow of transmission from feminism in Japan to feminism in the world. Japan's large companies, mothers of central government executives (full-time housewives), and mother-in-laws in rural Japan should be modeled globally as the strongest women.

(First appearance March 2011)

Global expansion of Mother-Complex society

Traditional Japanese Mura people are dominated by mothers and mother-in-laws. Children, both sons and daughters, have a strong sense of dependence and spontaneity on their mothers. In that regard, the Japanese Mura society can be called the Mother-Complex society. World feminism should aim to expand this Mother-Complex society to the whole world. Japan-East Asia feminists should play the role of the flag.

(First appearance November 2016)